

A BRIEF SALAH MANUAL

[INCLUDING THE DIFFERENCES BETWEEN
THE SALAH OF MEN AND WOMEN WITH EVIDENCES]

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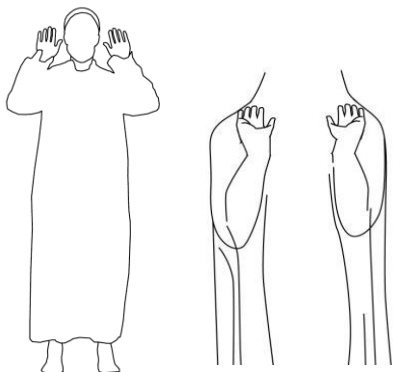
FIRST EDITION

As-Salik Academy



HOW TO OFFER SALAH IN 11 STEPS¹

STEP 1 - Stand straight with hands to one's side, make intention for the Salah and audibly (to oneself) say *AllahuAkbar*.



EVIDENCE

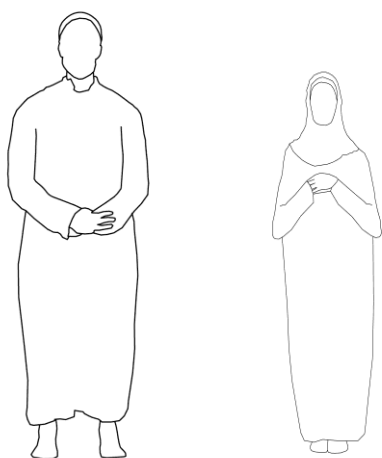
Hadith: Abdullah Ibn Masu'd (R.A) saw a person standing in salah with his feet together. He judged this action against sunnah. Thereafter he advised the person that it would have been better for him to leave a small gap between the feet. (*An-Nasai* 1/142)

Hadith: Wail Ibn Hujar (RA) said, "I came to Madinah and I said to myself I must see how prophet (peace be upon him) performs his *salah*. So when he started his *salah*, he said **Allahu Akbar** and raised his hands that I saw his thumbs came near to the ears.
(*Musannafe Abi Shaibah* 1/233, *Baihaqi* 2/28)

Note: For the Female worshipper hands are raised to her to her shoulders:

Hadith: Abdi Rabbihi Ibn Zaitun said, I saw *Umme Darda* (RA) [A lady companion] in the time of starting the *salah* she used to raise her hands up to the shoulders. (*The Musannaf of Ibn Abi Shaibah* 1/239)

STEP 2 - Next the male worshipper will bring the hands down, the right upon the left, below the navel and for the female, on her chest.



EVIDENCE

Hadith: *Ali* (R.A) said, "Verily, it is from the *sunnah* to place the one hand over the other hand under the navel".
(*Musnad Ahmad* 1/110 chain is Hasan and is supported by many other narrations recorded in *I'ila al-Sunan*)

Ijma: Mulla Ali al-Qari states that there is Ijma of Ahl al-Sunna that this is the particular case with women, "**It is by consensus that women will place their hands on their chests, because the basis of their state is upon what achieves greater concealment.**" (*Sharh al-Niqaya*, vol.1 p.162).

¹ The author would like to thank Shaykh Abd al-Basit for permission to use some of the material from his recently published Salah book. The author would also like to request the readers for their dua's and will be grateful for any comments in order to improve any future editions. Comments can be sent to: msajad@hotmail.co.uk We permit all copying, printing and forwarding without any alterations being made to the work. Muhammad Sajaad, 15th May 2012.

STEP 3 - In this position they will recite the following:

1. **Subhanaka Allahumma wa Bihamdika watabarakasmuka wa ta'la Jadduka wa la Ilaha Gairuk.**
[You O Allah do I sanctify and praise, and blessed is your name, lofty is your majesty and there is no object of worship except you]
2. **Auzu Billahi minash shaitaanir rajeem**
[I seek protection with Allah from the accursed Satan]
3. **Bismillahir rahmanir raheem**
[In the name of Allah most benevolent and the most merciful]
The Imam will in audible (Jahri Salahs recite this silently). The evidence is:
Hadith: Anas (RA) said, "I read salah behind prophet (peace be upon him), Abu Bakar (RA), Umar (RA) and Uthman (RA); none of them used to read "Bismillah..." audibly in the salah."
(Ahmad 3/114, Nasaaee 1/144)
4. The First chapter of Al-Fatiha from heart completely. The worshipper is only required to recite if he is the Imam or is praying alone.
Al hamdu lillaahi rabbil 'alameen
Ar-Rahman ar-Raheem
Maaliki yaumid Deen
Iyyaaka na'abudu wa iy yaaka nasta'een
Ihdinas siraatal mustaqeem
Siraatal ladheena an 'amta' alaihim
Ghairil maghduubi' alaihim waladaaleen
Aameen

TRANSLATION:

All Praise is for Allah, Lord of the Worlds, the Most Merciful, the Most Compassionate, Master of the Day of Judgement. You alone do we worship and to You alone do we turn for help. Guide us to the straight path, the path of those you have given you have blessed, and not those upon whom is your wrath and those astray.²

5. After reciting Al-Fatiha the worshipper who is praying behind the Imam will recite **AMEEN** silently.
Hadith: Reported by Waeel Ibn Hujar that he read salah with Prophet (peace be upon him) and when Prophet (peace be upon him) reached **GHAIRIL MAGDUBI ALAIHIM WA LAD DALLIN**, he read **AMEEN** with a silent voice.
(Jami al-Tirmizi, p 63, Musnad Imam Ahmad 4/316, Abu Dawud Taialisi p 138, Daraqutni 1/334, Mstadrak Imam al-Hakim 2/232. this Hadith is rigorously authentic according to the conditions of Bukhari and Muslim.)

The worshipper will now recite a further chapter from the Holy Qur'an or at the minimum three short verses or one long verse from another chapter. For example the 113th Chapter:
Qul A`uzu bi rabbil-falaq Min sharri maa Khalaq wa min sharri Ghaasiqin Idhaa waqab wa min sharrin naffathaati fil u`qad wa min sharri haasidin idha hasad.

TRANSLATION:

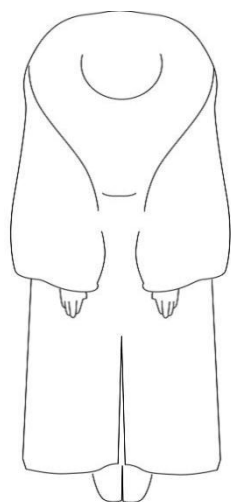
Say, "I seek refuge with the Lord of the daybreak from the evil of everything He has created, and from the evil of the dark night when it penetrates, and from the evil of the women who blow on the knots, and from the evil of an envier when he envies."

6. *Again if the worshipper is praying behind the Imam he will not recite here also.*
Verse: Allah says, "When the Quran is being recited you should listen to it attentively."
(A'raf :23)
Hadith: Abu Musa Ash'ari (RA) narrated that prophet (peace be upon him) delivered a sermon; he explained us to follow the *sunnah* and taught us how to read *salah*. He said to us whenever you read *salah* straighten your rows and one of you may become imam and when

² For a new-Muslim who has not yet memorised the 7 verses of Al-Fatiha by heart, he/she is permitted to recite some praise of Allah Almighty (such as Subhanallah or Allahu Akbar) for this duration.

the imam says *Allahu Akbar* you say *Allahu Akbar* too and when he begins to recite you must keep silent. (*Muslim 1/174, Musnad e Ahmad 4/415, Ibn Majah p 61*)

STEP 4 - The worshipper will now leave the standing position and bow (*Rukoo`*). In going down and coming up there is no raising of the hands (*Raf` al-Yadayn*). In this position a person recites: *Subhaan Rabbiyal-Azeem* x3 (Pure and sanctified is my Lord the Great)



1 The Rukoo` of women



2 The Rukoo` of men

EVIDENCE

Hadith: Narrated by *Abu Hurairah* (RA) that when prophet (peace be upon him) used to stand for salah he should say *Allahu Akbar* and when he used to decline for *rukoo`* he used to say *Allahu Akbar*. (*Bukhari 1/109, Muslim 1/169*)

Hadith: Reported by *Ibn Abbas* (RA) that when prophet (peace be upon him) used to make *ruku* he should even his back in such way that if the water was poured on his back it would remain. (*Majmauz Zawaid, on the authority of Tabrani 2/123. Sanad of this hadith is authentic*)

**Hadith/Athar of a Tabi`**, `Ataa said: “Women will keep together, when she is in *Rakoo`* she will make her arms close to her inner part keeping her limbs together as much as she can. When she performs the prostration, she will keep her arms next to her body, making the stomach and chest touch her thighs....” (*Musannaf of Imam Abd al-Razzaq, hadith number 5069, vol.3 p137*).

Hadith: *Ibn Masud* ra. said: “Shall I not pray for you the Salah of the Messenger of Allah (sallallahu alaihi wa sallam). He thus prayed and did not raise his hand except the first time.” (*Jami al-Tirmidhi, chain is Sahih*³)

Athar: *Al-Aswad* stated: “I saw *Umar* r.a. raise his hands for the first *Allahu Akbar* and then not do so again.” (*Sharh Ma`ani al-Athar, chain is Sahih*)

Hadith: Reported by *Bara ibn Azib* r.a., the Messenger of Allah >>> when he opened Salah, raise his hands to near to his ears and then not do so again. (*Sunan Abu Daud, Hadith is Hasan*)⁴

Hadith: *Ibn Masud* ra said: “I prayed behind the Messenger of Allah >>> , *Abu Bakr* and *Umar* and they never raised their hands except at the beginning of Salah.” (*Sunan al-Bayhaqi, chain is Sahih*)

³ The ranking given for these hadith is taken from the book *Ila` al-Sunan*, vol. 3, of the scholar *Imam Zafr Ahmad Uthmani*.

⁴ This is the position of both *Imams Abu Hanifa* and *Malik*. The evidence given are according to the *Hanafi* school. Followers of the *Shafi* and *Hanbali* schools however may raise and lower their hands, for this is a valid difference of opinion amongst scholars and should not be made a means of discord.

STEP 5 – He will rise up to the standing position with his hands now to his sides reciting *Sami`allaahuliman hamida* (Allah hears those who praise Him) and then *Rabbanaa wa lakal hamd* (Our Lord for you alone is praise) when he is upright. If however he is praying behind an Imam, the Imam only will recite the first part and he the second when he is upright.



EVIDENCE

Hadith: *Abu Hurairah (RA)* narrated that Rasulullah (peace be upon him) said, “When Imam says *SAMIALLAHU LIMAN HAMIDAH* you say *ALLAHUMMA RABBANA LAKAL HAMD*, if your saying and angels saying becomes equal then all your previous sins will be forgiven”. (*Bukhari 1/109, Muslim 1/176*)

STEP 6 – He will then go on to his knees in prostration saying *Allahu Akbar* as he does so. Then in prostration he will at the minimum X3 recite *Subhaan rabbiyal-aalaa* (Pure and sanctified is my Lord the Most High.) Women prostrate differently as shown in the image. The female will keep as close to the ground and compact as she can; she will also keep her forearms on the ground.



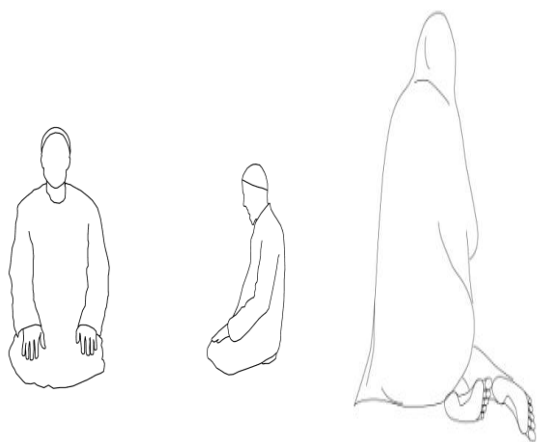
EVIDENCE

Hadith: Narrated by A'mr Ibnul Harith that when prophet (peace be upon him) used to make *sajdah* he should keep his sides away from the armpits, So much so that whiteness from his armpits used to be seen. (*Muslim 1/194*)

Hadith: Yazid Ibn Abi Habib states that Rasulullah (S.A.W) passed by two women who were performing their *salah*. He said to them, “When you prostrate, make part of your body touch the ground because a woman is unlike a man in these aspects.” (*Marasil e Abu Dawud 118; Sunanul Kubra by Baihaqi 2/223*)

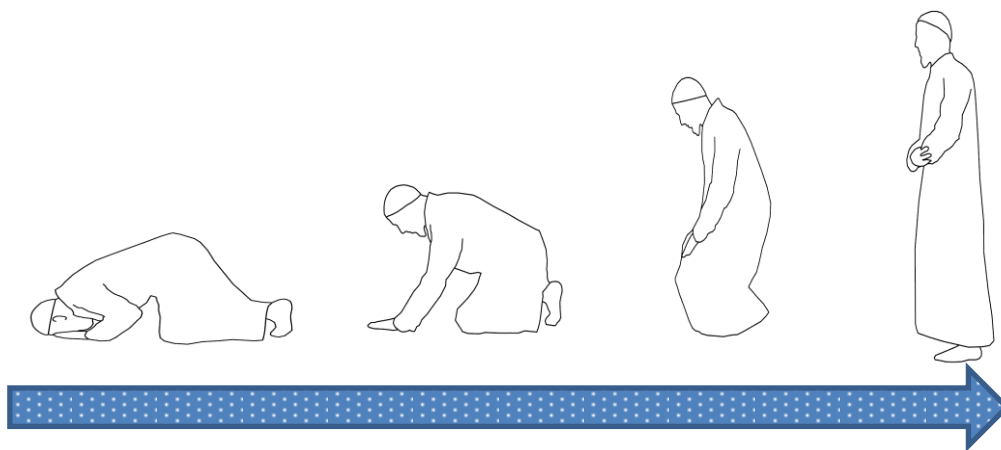
COMMENT: The latter hadith is a Mursal hadith narration and declared sound by Shaykh Shoayb al-Arnaoot. It is just another proof that the claim made by many Salafis (Non-Madhabists) today that there is no material difference between the Salah of the genders is false. Indeed the classical works of thousands of leading scholars from all four schools testify that Muslim women throughout the ages and throughout the Muslim world have always been offering a distinctly different kind of Salah which though is the same in the essential points has some key differences.

STEP 7 – The worshipper will then sit up saying *Allahu Akbar*, as shown in the image. He will remain a moment in this posture and then make a second prostration exactly as the first one.



The first two images show the men's sitting position, the third image shows how women shall sit. In this brief sitting of 3-5 secs, a person can recite the following prophetic supplication:
Allahummaghfirlee War-hamnee warfa`nee wajburnee wa-`aafinee wahdinee warzuqnee.
 (Tirmidhi/Abu Daud) "O Allah forgive me my sins, have mercy upon me, elevate me, correct me, protect me, guide me and bestow sustenance upon me."

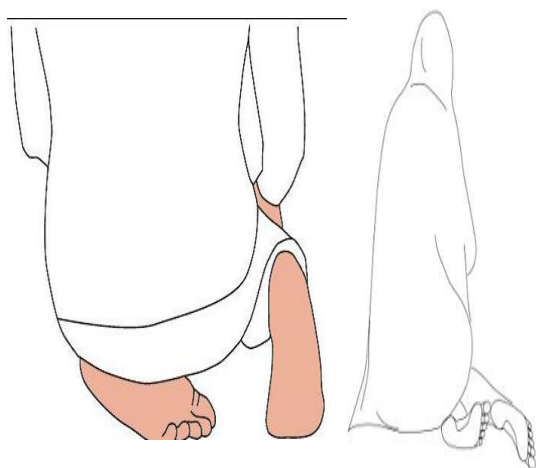
STEP 8 – The worshipper will then, having performed the second prostration, arise once again saying *Allahu Akbar* to commence his second Rakaa` (unit of the Salah⁵).



STEP 9 – The worshipper will in the 2nd unit (rakaa`) again recite the Fatiha and another chapter. Every time he stands for a unit this (Fatiha and another chapter or three verses) will be required. The exception is if he is reciting the four obligatory units (rakaa`s) prayer of Zuhr (Midday), Asar (Late-Afternoon), Isha (Evening prayer), or the 3 unit prayer of Maghrib in which case in the third and fourth units (rakaa`s) one only recites Fatiha without joining another chapter.

⁵ The Prayers are made up of either 2, 4 or 3 units. To arrive at Step 6 is one unit (that is to complete the rakoo`/bowing). the worshipper will have to perform another one, two or three units to complete his Salah depending on which Salah he has intended. For example the Fajr (Morning Prayer) is two units so he will have one unit left; if he was praying Zuhr Salah (Midday Prayer) then that is four Units, thus he will have three units left etc.

STEP 10 – After completing the second standing and recital, he will bow (*rukoo`*) again as he did the first time and also perform the two prostrations (*sajda*) exactly as he did the first time. This time (having completed two units) it is now necessary to sit and recite the *Tashahhud* which lasts for apprx. 20 secs. The sitting posture is the same as in step 7, with the same difference in the manner of sitting for males and females.



EVIDENCE

Hadith: Ibn Umar r.a. states: “It is from the Sunna of Salah to lay flat the left foot whilst the right foot is made to stand up.” (*An-Nasai, 1/161, Hadith no. 1158*)

Hadith: Narrated by *Abdullah Ibn Umar (RA)* that when *Rasulullah* (peace be upon him) used to sit in the *salah*, (to recite *tashahhud*) he used to place his right hand on his right thigh and his left hand on his left thigh. He would close his fingers together and indicate with the finger that is near to the thumb. (*Muslim 1/216, Muatta Malik 71*)

Hadith: *Abdullah Ibn Umar (R.A)* was asked how the women performed their *salah* during the era of *Rasulullah* (peace be upon him). He replied that initially they used to sit cross-legged. Then they were ordered to draw themselves close together and lean onto one side by resting on their left buttocks and completely contracting themselves. (*Jamiul Masanid 1/400 Makkah Mukarramah edition*)

Hadith: *Abdullah Ibn Mas'ud (RA)* said prophet (peace be upon him) taught me the *TASHAH-HUD* with such great importance that He was holding my hand between His two blessed hands. Like, He was teaching me a verse from the Quran. Thereafter He said whoever sits in the *salah* for *tasah-hud* he should say: *Attahiatu lillahi was-salawatu wat-tayyeebat. Assalamu alaika Ayuhan-nabiu wa rahmatullahi wa barakatuh. Assalamu Alaina wa ala ibadillahis saliheen. Asah-hadu **alla ilaha illa** lahu wa ash- hadu anna muhammadan abduhu wa rasuluh.* (*Muslim 1/174, Bukhari 1/926, Tirmizi p68*)

“All greetings, blessings and good acts belong to you, my Lord.
Peace be upon you, O Prophet, and the mercy and blessings of Allah.
And may peace be upon us, and upon the righteous servants of Allah.
I bear witness that there is **none worthy of worship** except Allah.
And I bear witness that Muhammad is His servant and messenger.”

Note: when saying *Laa ilaha* (in bold) a person will raise the index finger and upon saying *Allah* (where underlined), **the raised finger will be lowered.**

STEP 11 – As in this example this description of the prayer is of a two unit prayer,⁶ this tashahhud will obviously be of the final sitting.⁷ Thus one will remain sitting and after reciting the above Tashahhud the worshipper will have only three things to do.

1. To send Salat upon the Prophet (peace and blessings be upon him).

To do this one recites:

Allahumma salli ala muhammadin wa ala ali Muhammad kama sallaita ala ibrahima wa ali ibrahim. innaka hamidum majeed.

Allahumma barik ala muhammadi u wa alai Muhammad kama barakta ala ibrahima wa ali ibrahim. Innaka hamidum majeed.

O Allah, bless our Muhammad and the people of Muhammad;

As you have blessed Ibrahim and the people of Ibrahim.

Surely you are the Praiseworthy, the Glorious.

O Allah, be gracious unto Muhammad and the people of Muhammad;

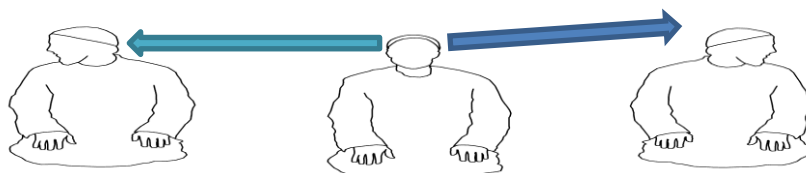
As you were gracious unto Ibrahim and the people of Ibrahim.

Surely you are the Praiseworthy, the Glorious (This Hadith is reported in Bukhari 1/477, Muslim 1/175)

2. To make an invocation (dua`):

Hadith: Abu Bakar (R.A) reported that he said to the prophet (peace be upon him) “Teach me O messenger of Allah, the supplication that I may ask in my prayer. Upon which the prophet (peace be upon him) said: Read, “*Allahumma inni zalamtu nafsi zulman kathira, wala yaghfiruz zunuba illa anta. Fagh firlee magfiratam min indika war hamni. Innaka antal gafurur raheem*”. (Bukhari 1/115, Muslim 2/347)

3. To conclude the prayer by saying: *As-salaam alaykum wa rahmatullaah* first as he turns his head from facing the front to his left shoulder, and then again when turning his head towards the right shoulder, intending this prayer of peace for those on either side of you.



NOTE: This is just a brief overview of the prayer for absolute beginners; there are many other details and etiquettes, such as the supplications to be made after the prayer has ended etc. that can be learnt from a local Imam or Scholar. It is also advisable that a person, as he/she progresses, also undertakes the study of a primer in one of the four schools such as *Nur al-Idaah* or *Al-Mukhtasar* of *al-Qadoori*. Again this should be done with a qualified teacher.

⁶ (had this been a three or four unit prayer, at this point the worshipper would have stood up and continued for two -or one, if it was a 3 unit prayer- more units, with two more bowings and four prostrations and then the final sitting which consists of 1, Tashahhud 2, Salat upon the Prophet and 3, Final supplication and 4, Salaams to the right and then left.

⁷ Otherwise if was praying a three or four unit prayer, then this Tashahhud would be the middle one and straight after it is finished the worshipper will rise to commence the remaining unit(s).

APPENDIX

COMMON SALAH MISTAKES

Salah is a major act of worship and thus we should all make a real effort to perfect our Salah especially by learning the rules and etiquettes that govern Salah. There some glaring mistakes often seen in the people who pray which require immediate correction. By making a little effort in improving our Salahs, they will not only become more enjoyable, the spiritual benefit we gain will also increase. Some of these mistakes are as follows:

- 1, For men to pray their five obligatory prayers at home. Men should pray these prayers in the Masjid and women are to pray in the privacy of their homes. The Messenger of God (peace and blessings be upon him) said: **“There is no prayer for one who is a neighbour to a masjid except in the Masjid.”** (Ahmad, Daraqutni)
- 2, To place ones forearms on the floor whilst in Sujood, except for women as that is preferable for them.
- 3, To wear tight trousers. This is because this reveals the `Awra which needs to be covered. The revealing of the `Awra is not just that the trousers are tight-fitting but also because often in rukoo the backside of the males gets exposed. This not only ruins his own Salah, it is also offends other worshippers standing behind him.
- 4, When entering the Salah to merely imagine the opening takbir (Allahu Akbar). It is necessary to actually audibly pronounce the takbir, otherwise the Salah will be void and must be repeated.
- 5, It is a major mistake to not stay still for a while in Rukoo, Sujood and in their in-between straightening ups or sitting ups. Some people in the manner a bird pecks at something merely zip in and out of rukoo` and sujood. This ruins this act of worship and the person will neither get the reward or the spiritual benefit from such a poorly performed Salah. The Prophet, peace and blessings be upon him, once said: **“The worst kind of thief is the one who steals from his Salah.”**
- 6, It also sinful to come to the Masjid smelling of bad odours. The angels and the other worshippers who are the guests of Allah are hurt by bad smells. You can imagine how would a host treat someone who harms his guests? Someone is still fighting to give up this unpleasant habit of smoking can come to the Masjid, but he should first change his clothes and remove all traces of this smell from him.
- 7, It is disliked for men to pray with their head uncovered.
- 8, The habit for women to adopt the postures of men in Salah is also disliked.
- 9, To fidget, look around, crack the fingers, play with clothing are all disliked in Salah and in fact ruins a person's reward.
- 10, Women who wear nail-varnish must be careful that it is removed before performing ablutions (wudhu). If the nail-varnish is still applied to the nails it prevents the water touching the nails thus preventing a proper wash of every part of the hands.
- 11, It is also disliked for there to be a gaps in the rows of Salah. Each worshipper should ensure that very little gap if any is between him and the person next to him. The best way to achieve this is to be close enough so that one's arm is touching with the person at one's side.
- 12, Other differences between the Salah of the male and female are as follows: the female will not whilst standing have a gap between her legs as the men have; females will not go completely down in the bowing position (rukoo`), rather she will bow to the point it can be said she is closer to the bowing posture than the standing posture; the female in rakoo` will only place her hands on her knees or thighs, whereas men must grab both knees in rukoo`.

The End